Pac Theo Sem
Reading Room

THE PACIFIC

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PACIFIC
Theological Seminary,

GET BUSY!

Good friend before it is too late,
Get busy!
To slouch along is tempting fate,
Get busy!
The man who sits and dreams all day,
Or talks to pass the time away,
Will never make his loafing pay--
Get busy!

The prizes fall to those who work,
Get busy!
But failure comes to those who shirk.
Get busy!
Move out into the living throng,
Stand up for right and rout the wrong,
In deeds worth doing e'er be strong—
Get busy!

—Paul Cook.

THE PACIFIC

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W. W. FERRIER, Editor,

2716 Hillegass Ave., Berkeley, Cal.

There is in Oakland a saloon called "The Delay." It is well named. A saloon is a delay. It delays the men who patronize it, so that they never attain to that for which they were intended.

A few weeks ago a thousand men stood in line nearly all night at Bay City, Michigan, in order to get a chance at a job in a shipyard calling for one hundred and fifty men. All were desperately in need of work. Some reader, perhaps, remarks that only the improvident, with exception for special misfortune, ever get in this condition of great need. But they do get there. the remark to the contrary notwithstanding. Some day, in the not far-distant future, there will be worked out a better industrial system than that which we now have, and so many of the people will no longer stand only a few days from starvation.

The Christian Advocate, of Nashville, Tennessee had this timely editorial note last week: "Persons who are disposed to deal severely with the preacher or the editor whose teaching does not meet their views should remember that many tastes and many shades of opinion are to be met with. The sermon which fails wholly to appeal to you may be precisely what your neighbor wished and needed to hear. The article in your favorite paper which struck you as dull or as inappropriate may have brought to the editor a letter of hearty thanks from some reader who was pleased or helped by it. We should avoid making our personal tastes a criterion by which alone to measure the needs and the preferences of all our fellow-men."

The Christian Register calls "the solicitation of advertisements from buisness men, to be printed in the programs of various enterprises planned to make money for the benefit of the church," a "species of blackmail." This is something demanding serious consideration. Not many years ago a Pacific coast church ceased the publication of a monthly paper which it had published for many years—considerable of the expense for publishing it being met by advertisements—because it had come to regard the solicitation of the advertisements a "hold up" of the business men of the community. To a great extent business men everywhere so regard it. And we know of places where such solicitation is doing the cause of Christ far more harm than good. We know business men who say that the solicitation of advertisements by the dozens of organizations of one kind and another in the towns and cities in which they are doing business has become a decided nuisance.

WILL THE CHRISTIAN CHURCH CULMINATE?

A friend writes: "My attention to the article in The Pacific for January the 9th, on 'The Coming Catholicism and the Passing of Protestantism' has worried me. Does The Pacific endorse the article? I take it that it does, as it is in The Pacific without comment, etc. Do you believe that Protestantism, with its glorious record, the bulwark of our religious faith for so many centuries, is dying out, and that a new religious faith is to come out of Romanism to take its place? Please let us know through The Pacific what it means."

Gladly do we accede to this request. The Pacific does not believe that Roman Catholicism is ever to take the place of Protestantism, nor are we of opinion that Dr. Smyth so believes. But we do believe that the time is coming in the progress of the ages when Catholicism (Greek and Roman), and Protestantism will be at one. It will be a greatly changed Catholicism when this **approchement** shall have taken place.

There are many things today indicating great changes ere long in Roman Catholicism. It is strange that Dr. Smyth does not recognize the fact that it is losing to considerable extent its authority. The Springfield Republican has remarked concerning Dr. Smyth's sermon that "very much that he says concerning a disunited Protestantism is equally true of united Catholicism."

We quote further from the Springfield Republican: "No one who studies the religious life of such countries as France and Italy, in which Protestantism is substantially non-existent, can fail to see that Roman Catholicism also has 'lost the old authority,' and has already lost entirely 'a mastery over the controling forces of modern life;' that it has 'lost the voice of authority in the state'—indeed, a Jew and a Freemason has lately been elected mayor of Rome, the holy city; that it has 'lost control over large areas of religious thought,' and has lost power 'to give to the people a good religious education.' Dr. Smyth's criticism of the failure of Protestantism is, in reality, a criticism of the failure of the Christian church in all its branches. The question he faces, therefore, is, Has the Christian church culminated?"

We believe that the paper from which quotation is made has struck the mark in the declaration that the great question faced is, "Has the Christian church culminated?"

We do not believe that it has culminated, nor that it will culminate. But we do believe that it is, to a great extent, powerless to do the work God has called it to do, divided as it now is. This will become much more evident during the next few decades; and willingly or unwillingly the church will be forced into such a co-operation as will make it an effective force in the regeneration of the world.

"God moves in a mysterious way
His wonders to perform.
He plants his footsteps in the sea
And rides upon the storm."

While it is our belief that the church will culminate if it does not come together in co-operation, we are forced to cry out: "How long, O Lord, how long!" when we read such statements as the following by Archbishop Ireland, in a recent number of The North American Review: "How great the need of the Papacy in the Christian world is evidenced today as, perhaps, never before during its history. Outside the fold over which the Papacy presides, there are people, there are

ministers; but what of the sacred truths, the teaching of which is so imperiously commanded by the Lord—'Teaching all things whatsoever I have commanded you?' Adolph Harnack speaks for a large section of Protestantism when he reduces Christianity to the Fatherhood of God. Where something more of the old doctrines yet remain, how timid, often, and uncertain is the voice of him who proclaims them!"

Archbishop Ireland says further:

"How little time it would take, even within the Roman fold, to hurl into a similar chaos people and ministry were the Papacy to cease or to suspend its teachings is made evident by the recent rise, even there, of those errors against the faith which the Enclycical of Modernism in religion has so severely rebuked. The Roman communion is saved from the dogmatic chaos in which Protestant churches are so hopelessly engulfed because in it the Papacy reigns and teaches."

In further eulogy of Roman Catholicism the archbishop continues:

"Where we deal with the church we have before us the supernatural, the infallible; we have before us an institution with which Christ abides, even unto the end of time. This we must keep ever in mind, under the penalty of misreading or misjudging church and Papacy, of being forced into suspicions and hypotheses, justifiable where all is human, altogether out of place where the divine mingles with and controls the human."

There is presented the supposed objection, "If the Pope is monarch, and the final arbiter, may he not, in fact if not by right, alter the meaning of scripture and of tradition, over-ride decrees of councils and predecessors? Whence safety and protection?" And his answer is: "Take faith from the history of the Church and the Papacy; take faith from the promises of Christ to the Church and to Peter."

But a generation is growing up in Roman Catholic circles, indeed has already grown up here and there, that is not inclined to walk thus in the faith of the fathers. Yes, Catholicism has changed, is changing, and will change far more in the near future. Some time the chasm between Romanism and Protestantism will be bridged. Suggestive in this connection are the remarks of that inflential weekly, The Springfield Republican, on the recent order of an archbishop in Pittsburg that Roman Catholic parents must not, under penalty of refusal of absolution for mortal sin, allow their children to attend non-Catholic schools. The paper says editorially:

"That the disciplinary measure adopted will have any appreciable effect upon the great body of Catholic laymen is, of course, not to be believed. These Catholics are exponents of the American principle that the education of their children is a question in which the parents may properly exercise a certain degree of private judgment. The state, even in its compulsory school laws, does not dictate to them to what schools they shall send their boys and girls; and this freedom of choice conceded by the state in this country will not be surrendered by many citizens to a church hierachy."

The Springfield Republican goes on to say: "In most parts of the republic this condition happily prevails. It prevails especially here in New England. If there is anything that is resented by many laymen of our churches it is the suggestion that the church controls their action in matters of politics, education, or in any of the relations which are in the province of the individual or the state rather than of religion. * * * Americans will never be a priest-ridden people. And yet they will be a religious people."

INSURANCE OF BANK DEPOSITS.

It is becoming increasingly evident that some measures will be taken to insure depositors in banks against loss by failure of the banks. Until this is done money will not seek such deposit as it has heretofore.

A Chicago paper reports Alexander H. Revell, a leading merchant of that city, as saying:

"When a business man goes to the bank to borrow money he is obliged to furnish security. This security may be either convertible securities, indorsements or credit on reputation backed by stocks of merchandise. When he lends his money at the bank as a deposit he receives no security, but must have confidence in the ability and integrity of the men to whom he intrusts his money, backed also by reports of the financial condition of the bank of which few savings depositors know anything. So long as our financial atmosphere is clear, depositors have confidence, but when trouble comes, the more timid depositors become frightened and withdraw their money, the banks are compelled to contract their loans and accumulate reserves against the coming storm, manufacturers and business men are unable to obtain the loans they want to carry on their business, and the trouble grows until our industries and commerce are paralyzed."

All this is familiar to people in general—the condition into which a scare brings the money matters of the country. But aside from that there has to be faced now the fact that without some protection in way of insurance, government or otherwise, deposits in the banks will grow gradually less. There will be no runs on the banks, but gradually people will withdraw their money and invest it.

It is as Mr. Revell says. When a man deposits his money in a bank he lends it to that bank for use to its profit—and he should have the best of security for it.

While we are writing about banks it may not be amiss to remark that the experience of President Walker of the California Safe Deposit and Trust Company ought to be a lesson to men near and far not to lend the influence of their names to anything to which they cannot give considerable supervision. More and more will such men be discredited. President Walker seems likely to be able to keep out of the penitentiary; but he can never have the standing as a business man that he had formerly.

SOME MISSIONARY STATISTICS.

The largest home income for foreign missions by any one of the denominational soci;eties in 1907 was $1,613,535 by the Methodist Episcopal Church. The Presbyterian Church ranks next with $1,276,748. Next comes the American Board, Congregational, with $978,-876. The Baptist Missionary Union follows closely with $976,072.

The total for America—that is, the United States and Canada—was $9,458,633. The society having the largest income from the field is the American Board—$226,271. The Presbyterian comes next in order, with $192,755. The Methodist Episcopal had from the field $134,176.

The British societies received for foreign work, from home contributions, $9,361,036, the largest amount, $1,878,785, coming into the treasury of the Church Society. The Wesleyan Methodist had $1,043,535, and the London Society, Congregational, $885,120. The income of the British societies from the foreign field was $1,531,181.

The American society having the largest number of native Christian adherents is the Methodist Episcopal—315,240; the Baptist Union has 253,533; the American Board has 151,460, and the Presbyterian Board 147,000.

The communicants, full members, are less in number, being 137,438 for the Baptists, 83,180 for the Methodists, 68,953 for the Congregationalists and 70,447 for the Presbyterians. The total number of adherents is 1,286,259; the total number of communicants 545,180. For all the societies, American, British, German and others, the total adherents are 4,351,138, and the total communicants 1,816,450.

The total income of the different foreign missionary societies for 1907 was $22,459,680. From the field they received $3,483920. This is an increase in income over that for 1906 of $1,179,533. Eleven years ago the home income of all the societies was only $13,620,972; and the income from the field was only $1,545,000.

The native Christian adherents have increased in that time from 2,771,801 to 4,351,138; and the communicants from 995,793 to 1,816,450.

SOCIALISTS HISS THE Y. M. C. A. SECRETARY AT PORTLAND.

Walter Thomas Mills was speaking in the Association rooms the other day, at the request of the secretary. In the course of his remarks he said:

"There cannot be a normal citizenship without a pure home. There can be no such thing as strong bodies and pure minds and clean hearts unless these homes are possible. I have heard the old story of love in a log cabin with four bare walls, and love enthroned, but I do not know of any place where a master is more likely to lose his scepter than in such a place. Cornbread and water, with four bare walls and floors, and live on love—say, boys, that is infinitely better than no home at all. But a man who would be content to keep a woman he loves in such a place is not fit to live on this earth."

Addressing the men personally, Mr. Mills continueed:

"Everyone of you men should be a married man. When men who ought to be married are married there will be no red-light district nor barrooms. You may pass all laws against vice that you want to, but the wiser policy is to open up for men the opportunity to do the healthy, righteous thing, instead of making only laws.

"There are in the United States today not less than 2,000,000 men," continued Mr. Mills, "who should be married, and 2,000,000 more men who should have married, but who are not going to do it. These weddings did not take place because of the faults of the men, but because of their best qualities. Each one of these men will look into the face of some woman and tell the same old story told for the last thousand centuries; they will struggle for the mastery of passions they cannot conquer, and then will turn away and say it can never be; not because these men are false, but because they refuse to betray these women and posterity into a condition of hopeless poverty and distress."

At the conclusion of the address Mr. Stone, the Y. M. C. A. secretary, said that he did not believe Mr. Mills desired to leave the impression that present economic conditions excused men from a duty they owed to themselves, to their fellow-men and to the laws of the state. He said that no matter how bad the economic conditions were, they did not justify any man's frequenting the red-light district.

"There may be 2,000,000 men in the United States who ought to be married, as Mr. Mills says," continued Mr. Stone, "but I believe there are many men wandering up and down the earth who under the present economic conditions could establish homes if they would. I have never seen a healthy, able-bodied young man who could not in Portland establish a home if he wanted to do so."

It was during these remarks that the socialistic element indulged in hisses. We are of opinion that Mr. Mills should have rebuked them, but no account of any such rebuke has come to our notice.

FORGIVENESS AS A HABIT.

By Thomas F. Day, D.D.

Habit is "a way of being held, or of holding oneself." We form habits and habits in turn form us. They reform or deform us, according to their inherent quality. Inclination, unrestricted, hardens into habit We may be unconscious of the process, but the result is certain sooner or later to become an appreciable element in our moral consciousness.

In critical moments, when duty in its more rigorous aspects comes to the fore, when the hour of decision strikes, the issue often turns solely on what we have silently grown to be through the power of habit. Then habits become either weights or wings. Matured character asserts itself. Impromptu resolves cannot resist the onrush of thought, feeling and purpose which have been slowly forged deep down within the soul where burn the central fires of inclination. We are weak when we ought to have been strong.

Or the reverse of this may be true. Good thoughts brave purposes and feelings pure and true, may have been wrought at that central forge. The hour of testing finds us ready. Opportunity meets us and it is ours. The fruitage of long years of patient struggle is gathered in a brief moment of time, and it remains a perpetual possession.

The law holds in the case of every Christian virtue. Belief and approval, right in themselves, are no substitutes for the doing which engenders habit. Forgiveness—we may extol it, commend it, preach it; do we practice it? The forgiving spirit is beautiful because it is Christlike. Has it become habitual with us through specific and repeated acts of forgiveness?

Forgiveness is an every-day and all-day grace; a field and kitchen virtue; but no less a necessity in the market-place and the drawing-room. Every day and all the day—so was it brought home to Peter. "Lord, how oft? Until seven times?" **Thrice** was the utmost limit according to the Rabbinical standard. Peter intended to be generous. He would extend it to seven times. He had not caught the evangelic spirit. He was still in the legal sphere, with its short views, its arithmetical measurements. Jesus startled him with his emphatic "no." Not seven times, but seventy times seven—"times without number, infinite placability." Jesus meant not to fix a limit, but to paralyze the

thought of fixing one. "As the heavens for height," so his rule. It is not too high. Being God's own standard whereby he forgives us, this alone can be the measure of our forgiving one another.

Forgiveness need not wait on the offender's repentance. Penitence may be a condition of receiving forgiveness, of realizing it, of being warmed and clothed by it; as only the repentant prodigal knew how deep and tender was the love that welled in the father's breast. But the **spirit** of forgiveness is active, and its decisions are final, irrespective of the offender's present attitude, be it child or neighbor, friend or foe. We do injury to ourselves by insisting that he who has wronged us must first sue for pardon before we can exercise pardoning grace. Luke 17:31 seems to justify such withholding of forgiveness until the offending brother repents. This, however, sets no limit for the inward disposition; it can only determine the circumstances in which the forgiving spirit, already burning as a fire of unquenchable love within, shall attain to outward expression. The hearth-fire is alight and glowing; but only he that knocks at the door and is admitted can sit thereat. Not all is said when this is said. The door stands ajar, and every radiant window-pane speaks its welcome.

Plainly, forgiveness is, in its rich, full sense, a distinctively **Christian** grace. "The old man" is both ignorant and destitute of it. Itself a grace, it is the gift of grace. It is a test of character. Offenses are the occasion of its advancement. Forgiveness is a militant grace, with sword-edge ever turned inward against the whole "Diabolonian" rabble that opposes it,—the grudge that hides in its hole, the resentment that snarls, the malice that lurks in ambush, the fierce anger that rises up to slay. The habit of forgiveness is a garment of the soul, whose inner side is stained with the blood of trampled foes, but on its outer side it is white as the raiment of the transfigured Christ.

WORLD-WIDE PERILS OF THE SABBATH.

By Rev. Wilbur F. Crafts.

In the world tour to which I have devoted fourteen months not even heathenism has so saddened me as has the world-wide decline of Sabbath-observance among Christians. From the side of law the last two years have been most encouraging, with China closing offices and schools on Sunday, France closing shops and the United States its exposition at Jamestown; while Canada has kept the front in this reform with its new Sunday law. Such a group of governmental acts have led every pastor in the world to challenge his people to new loyalty to an institution so endorsed, or at least new study of its claim. But even the missionary churches are feeling the lax standards of the churches behind them. Not a few missionaries use public conveyances on Sunday, and while converts are expected to sacrifice even life itself in hours of trial rather than be disloyal to God in other matters, in some places they do not seem to be expected to make any sacrifice not even to give up Sunday work for gain, to uphold the sign and ensign of the lordship of Christ. At one place we found Seventh Day Adventists, who are unevangelical in more ways than one, holding full membership in a missionary association, which gave them a point of vantage for their world-wide crusade against the sacred observance of the Lord's Day, which their perverted minds treat as the supreme sin of the age. So little attention has been given to Sabbath observance in theological seminaries and Christian colleges that few missionaries or ministers know enough of the Seventh Day Adventists' absurd theory that the "third beast" of Revelation xiii. is the United States Government, to show their supreme folly and laugh them out of court.

The most surprising thing is to find in such a Christian land as Australia, with ancestral Sabbath training of the best sort, Presbyterian churches where visiting ministers are charged on Sabbath morning to get through before 12:15, as nearly all the congregation must in any case bolt for the railway station at that time to "catch their trains." On British ships, after formal reading of the "service," the very worshipers go forth to play chess and quoits on the deck. In Hawaii American occupation has greatly weakened Sabbath observance, and in the Philippines it is counted a "reform" that a recent law has cut down the Sunday horse racing with legalized gambling to fewer Sundays than were allowed in the earlier days of American occupation. In London, barmaids, some of them church members, still throw open their tempting doors at 6 p. .m on Sunday, and maids with their lovers are numerously seen on the other side of the bar. All this is a Macedonian call to special missionary work in this fundamental line. The Sabbath is the water supply of missions and of temperance, as well as of church work. None of these agencies can prosecute their battles successfully unless they drink every week of the spiritual waters of a well-kept Sabbath.

Well-selected Sabbath defense literature should be sent to moral and religious leaders all over the world to stay the perilous retreat in Sabbath observance that is now in progress all along the line, at the very time when a "wave of reform," that cannot continue if the Sabbath is lost, is carrying forward to victory both the anti-opium and the anti-alcohol crusades.

A VOICE FROM THE FIELD.

W. N. Burr, Tulare, Cal.

A few days ago I received a long letter from a friend who has been for a number of years on the firing line in a foreign mission field. If I were to mention his name, all who keep their eyes upon the work of the American Board in foreign lands would at once recognize it as the name of one of our hardest working and most successful foreign missionaries.

We have folks sometimes say things about the work and the workers that we designate as "foreign,"—and sometimes our remarks are flavored with favor and sometimes with disfavor. Perhaps it will be no more than courteous if we give the listening ear to this man on the field, who draws a picture of some homeland conditions, as he sees them from his "foreign" watch-tower.

"You home people do have your home problems and they are simply colossal," he writes; "but they would be more easily solved, I believe, if so many of our leaders of thought had not gone astray. How intensely I have felt the theological trend in the homeland! It has worn upon me more than the burden of heathenism; for I feel sure if the church had but stood true, especially to the great doctrines of Jesus Christ **crucified** and Jesus Christ **risen** from the dead, the victory over heathenism would have been more nearly won than it is. But when the church weakens, as I

believe it has under the lead of some of the seminaries and some brilliant preachers and teachers, and the powerful German materialism, the work is jeopardized in every land under the sun; and some most disastrous results have already appeared. We here have lost some of the most golden opportunities because while the work has opened before us by leaps and bounds the home support has been kept at the same old figures as a quarter, or, perhaps, half a century ago. Yes, I feel the home problems to the marrow of my bones—the business situation, the theological situation, the social conditions are enough to make angels weep!

"But I thank God for all that the death and victory of Jesus Chirst is doing in crowded mart and humble hamlet to purify the nation, and raise up a people worthy of that sacrifice, and worthy of the magnificent heritage which God has given to my homeland people. As I read, when I was in Palestine, the outbursts of enthusiasm of the poet-patriot David, I thought again and again what seraphic songs he would have sung; what heavenly assistance he would have sought to give vent to his feelings, could he have moved an oar on the silver waters of Lake George or paddled a canoe under the shadow of Katahdin, or stood behind Niagara Falls, or sped up and down the inland waterways of the United States, or camped by the crown of northern lakes, or bathed his feet in the warm waters of the Gulf, or looked on the autumn glories of the Berkshire hills, or frolicked with the clouds on some Rocky mountain peak, or seen **California alone!** Oh, for a wide-spreading revival that shall sweep all over the homeland, from north to south and from east to west, and cleanse it of its horrid idolatries and abominations, and make it, indeed, a **'Brother** Jonathan' to all the nations under heaven, careless of its own crown, if only the Davids among the brother nations may win the victory over their Goliaths, and sing and wing their way to a kingdom of peace with God dwelling in the midst!"

This voice from the field may seem to be a bit strained as it reaches our cool, conservative Congregational ears; but our estimates of foreign mission work are sometimes made in tones that must sound like those of cracked bells as they reach the ears of the men and women who know the work at first hand. To use the words of another missionary: "The gospel of the kingdom has the last word to say on all these matters." Not the gospel of the seminary, nor the gospel of the German university, nor yet the gospel of the man on the field, save as these shall catch and hold the **spirit** of the gospel of the kingdom!

THE FOREIGN MISSIONARY IMPERATIVE.

The number of The Missionary Herald to be issued this week says editorially:

"At a recent meeting where the interests of foreign missions were being discussed, one or two speakers affirmed that there was need of a restatement of the aims and motives of the foreign missionary enterprise to make it grip the hearts of the men of today. It was remarked that some of the arguments which used to rouse enthusiasm were no longer effective, and that many in our churches had lost the sense of any strong obligation to this task. The primary need, it was said, is to set forth the modern view of foreign missions, with its change of emphasis and fresh imperative. In view of this suggestion twelve Congregational ministers, representing several sections of the country, and six foreign missionaries, at home on furlough or near at hand, were asked to contribute brief statements of what they regard as the weighty appeal of foreign missions now."

From advanced sheets kindly furnished us we make up an interesting compilation.

A California Response.

In response to this request the Rev. C. R. Brown of the First Congregational Church of Oakland has written:

The appeal can, in my judgment, be made most effective when addressed to these motives:—

1. The obligation to export the best elements in our Christian civilization; the worst are sure to find their way to non-Christian countries.

2. The duty of sharing with less fortunate peoples those blessings available in the rightly ordered hospital, school and church.

3. The responsibility at this time of world-wide awakening for sending trained experts to educate a generation of native physicinas, teachers and preachers, competent for future leadership in the moral advance of their own lands.

A Washington Opinion.

President Penrose of Whitman College, Walla Walla, Washington, writes:

1. **The Need of the World for Christ.**—No man doubts that the world needs Christ: As the spirit of a new life, pure, peaceable, abounding in righteousness and mercy; as the Saviour of the world from sin; as revealing the inmost nature of Godhead. Ignorance of world conditions deadens the sense of this need.

2. **My Need for a Better World through Christ.**—So long as the world, my social environment, is defective, I am retarded in my own development. The solidarity of the race bids me demand, for my own sake, a world bettered by Christ.

3. **My Duty to Extend the Kingdom.**—The business of the Christian is to establish the kingdom of God on earth. Missions offer one way of doing this.

A Voice from Turkey.

Rev. Ernest C. Partridge, whose field lies in Turkey, writes:

Salvation, as we think of it today, is not so much being saved **from** destruction as **to** construction. The gospel of Jesus Christ is salvation to developing Christian character. Such character is cultivated through constant friendship with Christ, and is the greatest necessity of humanity. Men in non-Christian lands as really need Christian character as we who live in the most enlightened environment. A living Christian most appreciates what Christianity means to him. Such a Christian knows neither "home" nor "foreign," but knows God as father and men everywhere as brothers in Christ. The life motive of such a Christian is. "Because he laid down his life for us, we ought to lay down our lives for the brethren." Such Christians united make a missionary church, and such churches must recognize the world as their field.

The Word from Our National Capital.

The Rev. Dr. S. H. Woodrow of the First Congregational Church of Washington, D. C., says:

The motive of missionary appeal to the modern man may be threefold. A strong motive is the commercial. Christianity is the great civilizer, and where Christianity has paved the way and created the wants commerce follows to supply them. Clothes follow conversion.

The heathen who has found Christ exchanges his hut for a house, furnishes it with the things that accompany salvation, desires modern implements to till his fields, clothing to cover his nakedness, and books and music to minister to his intellectual and aesthetic needs.

A stronger motive is the humanitarian. The aim of missions is the social and moral elevation of mankind. Its effort is to banish barbarism, abolish tyranny, dispel ignorance, remove superstition and break the power of oppression.

The strongest motive must ever be Christ's command. It is still, "Go ye into all the world." Till the last man has been saved and brought to the character and conduct of a son of God that command will be in force.

The dictates of prudence, the spirit of humanity, the love of Christ combine to urge the churches to send the heralds of liberty, light and life to the uttermost parts of the earth.

Africa's Contribution.

From the Rev. Fred R. Bunker of South Africa comes the following:

The root principle of Christian missions is the purpose and plan of God to redeem all nations, as revealed by his Son, Jesus Christ.

The great, unchangeable imperative is the distinct command to disciple and teach all nations.

The strongest motives today, as ever, are grateful loyalty to Jesus Christ in his efforts to establish the kingdom of God on earth and voluntary obedience to his demand upon personal service, and sacrifice in the carrying out of his purpose.

An infinite varietv of minor motives, individual social, economic, intellectual, and emotional, have appealed and always will appeal to various classes of men and women, according to difference of temperament, education and environment, and none of them should be ignored or dispised, however they mav be restated

But the main appeal to men to go and give is the belief that "the gospel of Christ is the power of God unto salvation to every one that believeth," and that this gospel is committed to us in trust for the nations. No other motive will stand the test of all time and changes.

ONE SUNDAY MORNING IN THE FIRST CHURCH OF BERKELEY.

The announcements sometimes consume too much time in the Sunday morning service in our churches. But this was not the case last Sunday morning in the First Church of Berkeley, although it was after twelve o'clock when the pastor began his sermon. There were very important matters to be mentioned. No one could mention them in better chosen and briefer words than Dr. Hopkins did.

First there needed, of course, to be some reference to the newspaper reports of the previous day that the pastor was about to yield to the solicitation of the First Presbyterian Church of Albany, New York. There was a plain, straightforward statement of the situation. It was said that a matter which he had thought settled a few months ago, when he wrote that he would not consider a call from that church had been brought before him again, and that for certain reasons which doubtless would be given later it had had some consideration. However, no decision would be reached before the latter part of the month.

It is the ardent hope of the members of the Berkeley church that Dr. Hopkins will not find it best to resign the pastorate. It must be admitted by all, however, that the work here is an especially wearing one; and it may be that he can better and longer serve the cause of the Master in some other field.

School of Religious Education.

Another matter which took some of the Sunday morning time was the "School of Religious Education." This was, to a great extent, however, outlined in circulars which were distributed at the door as the people entered.

One highly important feature of this movement is the Sunday morning class for young men.

For some time, a few months ago, Professor H. A. Overstreet of the department of philosophy, of the University of California, gave a very helpful series of lectures on "Greek and Roman Ethics in Relation to the Ethics of Jesus." This drew the attention and interest of not only students in the University, but of some in the advanced classes in the high school.

Now the plan is to begin next Sunday morning at 11 o'clock a three months' series on "The Life of Jesus of Nazareth." It will be conducted by Professor Castor of Pacific Seminary, and will be well worth attending We quote from a "foreword:"

"It is recognized that a State University cannot have a department of religious education. For this reason its graduates are likely to be left in ignorance of the great advance which has been made of late years in the historical and literary study of the Bible, equal to that in any other department of learning. There are many young men, not only within the University, but in business, who desire some systematic presentation of modern religious thought on the same intellectual plane as University courses. It is to meet this need that the young men's class has been organized. The class is open to all young men who feel that they would be interested in such courses of study. It is almost unnecessary to say that the instruction is in no sense denominational. Strictly historical and literary methods are employed; but every effort is made to conduct the work in the sympathetic, reverential spirit, which the nature of the material demands. It is hoped that some at least, who have come to regard the teachings of Christianity as unreasonable, and irreconcilable with modern learning, may, by such study as this class is undertaking, realize that the Christian religion rests on a broader, firmer foundation than any single interpretation thereof, however widespread. The ideal which the class sets before itself is found in those words of Tennyson:

'Let knowledge grow from more to more,
But more of reverence in us dwell,
That mind and soul according well
May make one music as before, but vaster.'

"Opportunity is given for free and open discussion of difficulties and problems presented by the men."

A Church History Course.

Another feature of this "School of Religious Education" is the series of lectures to be given at 12:30 each Sunday by Professor G. T. Tolson of Pacific Seminary, on the general theme, "The Establishment of Christianity in the Roman Empire." This will begin January 26, with topics as follows: The Contributions of the Ancient Civilizations; Opposition of the Imperial Government; Opposition of Skeptics and

Philosophers; Opposition within the Church—Heresies and Schisms; The Triumph of the Church in the Empire; The Government, Worship, and Religious Customs of the Early Church.

Among other things occupying attention was a letter from the Rev. Mr. Goodsell, who is engaged in missionary work in Turkey. Mr. Goodsell is a member of the church and is supported by it. In his letter he asked to be put into communication with twelve men of worth for counsel and prayer in order that through them he might keep the church more in touch with his work and himself with the church.

Sunday was the day for the annual contribution to the Church Building Society, which is to go this year direct to the church at Ceres, of which the Rev. D. Goodsell, also a member of the First Church, is now in charge. Accordingly we had a good word from Dr. Hopkins for the Church Building Society and for Ceres in particular.

A few hearty and strong words for The Pacific were heard that morning also.

A twenty-five minute sermon on Mark, well packed with thought, brought the service to a close in one hour and a half.

NOTES AND PERSONALS.

The Registrars of our State Associations are watching the mails daily for the statistical reports of the churches for the year 1907. Has yours been sent in?

The Sunset Magazine for January is a good number to send to Eastern friends. "In Winter's Outdoor Land" is an attractive article, beautifully illustrated.

The editors of the Overland Monthly deserve to be congratulated on the January number of that magazine. It is the best fifteen-cent publication issued for January.

The Rev. C. E. Sinclair preached at Burlingame last Sunday to relieve the Rev. E. J. Singer, who is not regaining his health as rapidly as his friends wish he were.

The ministers of San Francisco and vicinity listened last Monday to a sermon by the Rev. Griffith Griffiths on "The Message of the Burning Bush." It was choice as to language, impressive in delivery, and the innovation was a welcome one. Next Monday the Rev. E. E. Flint of the Elmhurst Church, recently from Iowa, will address the meeting.

An interdenominational missionary conference will begin in San Francisco on January the 30th and continue to the 2nd of February. It will be held in Calvary Presbyterian Church, on the corner of Fillmore and Jackson. Bishop Bell of the Church of the United Brethren in Christ will be among the speakers; also Dwight E. Potter, a secretary of the Presbyterian Foreign Board. Among the addresses will be one by Mr. Ng. Poon Chew, the Chinese journalist, on "China's Possibility the Church's Responsibility."

Burglars have been attracted by and to the First Church of San Francisco three times recently. On one occasion they secured from the letter-box in a hallway a letter with an enclosure of a check for $20. The thief went with it to the bank on which it was drawn, payable to the First Congregational Church, saying that he was the sexton and that the pastor wished to get the money thereon. The paying teller told him he would need the proper signature. Accordingly he went away for a few minutes and then returned with the forged signature of "Geo. C. Adams." The teller handed out the money. When the check came back to the man who had drawn it the forgery was recognized. Of course the bank stood the loss.

"A $20,0000 man for $5,000" is the way President Roosevelt puts it concerning Judge Ballinger of Seattle, who, at the earnest solicitation of Secretary Garfield laid down a lucrative law practice and accepted for a time a position at Washington as land commissioner. Mr. Ballinger has done the work wanted of him; has brought the office out of chaos to some system; has resigned and will soon return to Seattle. He is a member of Plymouth Church, and was mayor of the city for one term. It was at Williams College where the acquaintance began with Garfield which finally led him to the work in which he has been engaged at the national capital during the last year, and which has won for him many encomiums.

Last week the church at Sacramento, at the suggestion of Dr. Temple, the pastor, voted to The Pacific heartily $50 from the deacons' fund. Twenty-five dollars was voted also from the same fund for ministerial relief. Next Sunday morning the church will take its annual collection for the California Home Missionary Society. A note on last Sunday's calendar says: "Let us make it at least $100 this year, and let us give it for the support of some particular church. If so, we will be the first church to adopt this method. That will bind us to the special church, and that church to us." The statistical report submitted at the recent annual meeting showed a total membership of the church at Sacramento on January 1st, 1908, of 316. During 1907 there were 26 accessions; the losses were 8.

A few weeks ago, January 12th, Plymouth Church, Oakland, had a handsome card printed on one side of which was a fine picture of the church building, on the other a cordial invitation to the services of the church, with announcement for the morning service of sermons on "The Religious Life," on topics such as: Its Reasonableness, Its Foundation Faith, Its Perspective, Its Supreme Loyalty, Its Expression. For evening the subjects were: Booker Washington—who came up from slavery; Jacob Riis—an immigrant worth while; Helen Keller—for whom light shines in darkness; Phillip Brooks—a great soul; Pilgrim's Progress—illustrated with stereopticon pictures. One of the cards was placed by boys from the Sunday-school under the front door of each house in the parish. The pastor, the Rev. Albert W. Palmer, had it in mind, inasmuch as Plymouth is the only church in that district, to follow this card distribution with a personal canvass, looking especially for children for the Sunday-school.

The prudential committee of the Bay Association has issued a four-page bulletin called "Our Work," which it intends to issue occasionally. The committee reports $5,197 disbursed under its direction in four years. The object of this committee is: (a) To consider the opportunities, responsibilities and resources of the churches of the Association, and to study the whole field with reference to the best distribution and

employment of forces. (b) To offer advice in needy and difficult cases, to receive any requests for counsel, and when necessary, to report to the Association ways and means of meeting such cases, and to execute the Association's provisions. (c) To initiate and report plans for new enterprises and forward movements,—in short, all that pertains to the extension of Christ's Kingdom in Alameda county. And to make its work effective, the prudential committee is empowered by the churches, through the Association, to assume from year to year whatever financial responsibilities may be necessary.

The Men's Club of the First Congregational Church of Berkeley, despite the downpour on Monday night, had an attendance of about an hundred at the meeting at which consolidation of the cities about the bay was discussed by ex-Mayor Olney and John B. Irish of Oakland and Professor Bacon of Berkeley. The first named spoke in favor of consolidation for all the cities into a Greater San Francisco; the second, if agreeable to Berkeley and Alameda, of a consolidation of Oakland, Berkeley and Alameda; and the third in favor of Berkeley keeping her separate existence. The Pacific believes with Mr. Olney that inevitable forces will in time compel a consolidation into a Greater San Francisco. Gradually will be removed the possibility of the objection made by Colonel Irish that the territory is not contiguous. It will become contiguous. A tunnel under the bay, after a few years, will make it so. The probabilities are, however, that consolidation on the east side of the bay will be effected quite a while before all will consolidate into Greater San Francisco. From every standpoint of reason (sentiment aside) we ought to have very soon the "City and County of Berkeley," in which would be included Oakland, Berkeley and Alameda.

Two weeks ago The Pacific had mention of the passing up into the heavenly life of the Rev. W. H. Atkinson, long time a faithful worker on the Pacific coast. The article was incomplete because of lack of information. From data since furnished we learn that Mr. Atkinson was a native of England, born at Bradford in 1838, coming to this country at the age of 16. He was a soldier in our civil war, the whole senior class of Illinois College, of which he was a member, enlisting early in that great conflict. After studying theology in Chicago Seminary, Mr. Atkinson labored for nine years in India, leaving the foreign field finally on account of the failing health of Mrs. Atkinson. His work lay next for several years in Iowa and South Dakota. In 1890 he came to Puget Sound, taking charge of the Lake Park Church near Tacoma. In 1897 he entered on the pastorate at San Rafael, continuing faithfully in that field until 1907, when failing health necessitated retirement. When he passed to rest at Soquel on the 28th of last December he was 69 years old. All that he did in home land and foreign land was well and faithfully done, and his work will endure. Two of his sons followed in his footsteps in the gospel ministry—one in foreign land, where his ministry began; the other in the home land, where his ministry ended.

"It's hard," said the sentimental landlady at the dinner table, "to think that this poor little lamb should be destroyed in its youth, just to cater to our appetites."

"Yes," replied the smart boarder, struggling with his portion, "it is tough."

Among the Churches.

San Francisco, Green Street.—The church had the pleasure of having with it last Sunday the Rev. Mr. Ainsworth, pastor, at Cloverdale; and Mr. Walz, on invitation, spoke at Cloverdale in the interests of the building fund.

Oakland, Second.—A meeting will be held this week to consider the question of consolidating with the Market Street Church. If favorable action is taken a meeting will be held soon with the Market Street people to further consider the matter.

Berkeley Park.—The church closed its year with all bills paid. There were 25 additions to membership during the year and a loss of 13 by removals and 3 by death. The church voted at a recent meeting to expend $20 a month on music.

Palo Alto.—Received two by letter, one on confession of faith and seven student members, Sunday, January 12th. "Student members" are received in covenant relation with the church, but do not remove the church relation from their home church. They have all privileges but those of voting.

Kenwood.—At the annual business meeting held January 6th the various reports were encouraging. The Sunday-school shows some improvement, and the Christian Endeavor Society has recently been reorganized. Special mention should be made of the work of the Ladies' Mite Society. Rev. Jacob Spoolman has been pastor here and at Glen Ellen since Septemper 1st.

Glen Ellen.—Annual business meeting held January 8th. All branches of the church work reported in a prosperous ocndition, the work among the young people being especially encouraging. The Christian Endeavor was reorganized during the summer, and recently a Junior Society has been organized. The Ladies' Aid Society deserves much credit for its interest and help in the church work.

Tulare.—That interest in the work of the church is growing is marked by increased attendance at the Sunday services. Last Sunday, January 19, the pastor spoke in the morning on "The Lost Book"—a plea for more Bible study; and in the evening gave the first of a series of four Sunday evening Bible talks on "David." This series is outlined as follows: (1) David—His Earlier Years; (2) David, the Outlaw; (3) David, the King; (4) David in Browning's "Saul." This church will entertain the spring meeting of the San Joaquin Valley Association in May.

San Francisco, Bethlehem.—The church held its annual business meeting Monday night, the 13th. The reports from the different branches of the church work showed a decided gain over previous years, and that the church was in a good, prosperous condition. All debts are paid and a small balance on hand to begin the new year with. Thirteen were received into church fellowship since the first of last August. A better financial system has been adopted; $28.85 for Foreign Missions, $15 for Home Missions and $24 for C. C. B. S. The church begins the new year very much encouraged.

San Jose.—Thirty persons were received into church membership at the first communion service of the year, nine of these being on confession of faith. The pastor gave the right hand of fellowship to all these in an unusually impressive and beautiful service. At the close of the morning session a called meeting of the church was held to receive the report of the committee appointed to consider the building of new Sunday-school rooms. The committee recommended immediate action in beginning the work. By unanimous vote this committee, in conjunction with the Board of Trustees, was given full power to decide all details, with instructions to proceed at once toward the erection of the new building.

Field's Landing and Falk.—We Welcome Rev. N. B. Smith of Kansas and hope by his able leadership that much good will be accomplished. His experience as an evangelist is just what we need for a thorough revival that would stir the very depths, as is prayed for. Although without a pastor for some months, our Sunday-school and Christian Endeavor have continued. Our former pastor, Rev. C. M. De Bois, led a vigorous campaign against the saloons, with good results, one prospective saloon given a death blow, while the two others, severely wounded and near death's door, survived. We now have strong Good Templars lodge at Field's Landing. The building of a parsonage is contemplated at this point, as the pastor will reside here.

Ontario.—The annual meeting of the Ontario Church, Rev. Charles H. Seccombe, pastor, recently held, was attended by 160, there being 104 responses to roll-call. Reports for the year showed progress in every department. The budget for the year was increased $700 over the preceding year, and all bills met. Benevolences for the year, $2,366, an increase of $336 over preceding year. Accessions, 35; 10 on confession of faith. Congregations large. Enrolled in Sunday-school, in all departments, 260. Men's Club strong and about to open reading and game room for young men. The ladies of the church and congregation made the pastor and wife a Christmas gift of $100 toward the purchase of a horse. With the sister churches of Ontario, Bethel Congregational Church is engaged in revival meetings, under the leadership of the pastors.

Benicia.—The annual meeting was held Tuesday evening, January 14, with very fair attendance. A dinner prepared by some of the ladies was partaken of, and an hour of social converse enjoyed, after which business was the order of the evening. Reports were given of church, Sunday-school, Y. P. S. C. E. and the Sewing Circle. The financial report showed that nearly $1,750 had been raised from all sources, of which $202 came from the Ladies' Social Circle; $71 from the Sunday-school; $12 from the Endeavor Society. Of this amount $710 was spent for repairs and insurance, $62 to missions, $60 to the Sunday-school, the balance for current expenses. There was a deficit of $85 on salary. Our pastor's report showed a falling off of membership, owing to the removal of several who have sought homes elsewhere; also two removals by death, leaving a vacancy hard to fill. Yet, with this discouragement we still have much to be thankful for. A good subscription was started for the coming year. The present membership is 70, a loss of 19 during the year.

Oroville.—The church held one of the most delightful annual meetings in the history of the church on the evening of January 15th. Nearly a hundred sat down to a bounteous repast early in the evening, and later the year's reports were read and there followed the election of officers, most of the present incumbents being elected to succeed themselves. All reports told of progress financially as well as spiritually. The church treasury showed a balance of $100 in its favor, the Christian Endeavor of over $20, the Sunday-school of over $39. The Sunday-school has increased in attendance over 60 per cent, and eleven of its members recently united with the church. Seven of the benevolences have been contributed to, and the church edifice in time of flood and distress has been turned over as a refuge to the poor and the destitute for many days. Altogether, the Lord has blessed us in basket and in store, and we are very thankful to him for all his benefits. Our pastor, Mr. Stevens, has been the keynote to all this abundance of blessings, and to his progressive spirit and untiring labors are due, under the Lord, this advance in all branches of our church work.

Reno, Nevada.—The annual meeting of the First Congregational Church of Reno was held Wednesday evening, January 8, and notwithstanding a heavy rain the attendance was 160. The reports of the year in many ways were the best in the history of the church. The church collections were almost an even $4,000, including $800 for improvements and $425 for the entertainment of the California Association. The Ladies' societies have raised an additional $1,500, a large part of which is now in the bank, toward a pipe organ and a new carpet. By secret ballot the Rev. C. L. Mears received the unanimous vote of all present to remain a fifth year as pastor of the church at a salary of $1,800 and parsonage, a raise of $300 over last year. The men of the church have organized the Pilgrim Brotherhood, with the sole object "to make the First Congregational Church of Reno the greatest possible power for good in the city of Reno and the state of Nevada." The church joins during the coming months with other churches of the city in union meetings under the leadership of Bulgin and Gates. Among the New Year's gifts received by the pastor from the congregation were $100 to buy a typewriter and a very rare edition of Shakespeare.

San Francisco.—The annual meeting was held on the 15th. The members were invited to dine by the ladies of the church, and sat down at 6:30 p. m. to an appetizing meal. Over eighty were present. The roll-call showed that 58 members were present and 25 responded by letter or message. The financial reports were very encouraging. Over $3,000 was raised for current expenses and all the bills reported paid in full with $193 in bank to meet the payment of $180 due the Church Building Society in May. The Sunday-school purchased a piano, which is paid for. The benevolent offerings amounted to over $200. The Ladies' Aid Society raised $405.75, which was used in various ways for the equipment of the church. The various auxiliary societies reported activity and optimism. The Sunday-school is small, but vigorous. An interesting feature, and one which makes for its smallness, is that there are no adult classes; the school is almost wholly composed of children under fifteen. The Senior Christian Endeavor Society reported a good year; it entertained the quarterly convention of the Golden Gate Union in August, which was a successful session. The church dismissed 42 in 1907, 6 by letter and 36 by dis-

cipline. It received 18—one on confession of faith and 17 by letter, thus showing a net loss of 24. Still no real loss is involved in this statistical loss; probably a gain of vigor. This church is very hopeful. While its parish is not Protestant and there are several other Protestant churches near by, two of them being large, yet there is enough to be done which, well done, will be of importance in the Kingdom of God. It is well officered by earnest men who are interested. While there are no people of wealth there are none impoverished, and the financial reports show that all the membership, practically, are contributing to its expenses. It is in a healthy state.

WASHINGTON.

(Communications should be directed to Rev. Charles F. Clarke, 7212 Woodlawn Ave., Seattle, Wash.)

SPECIAL NOTICE.

It is desired that at least one page a week of items of interest to our churches in the state of Washington may be published. This will be possible only if the pastors send items of news and short articles very frequently. We wish church news, personal items and pithy extracts from sermons. Of especial interest are novel methods of church work, successful plans for increasing the efficiency of the church organizations, raising funds, etc. It is purposed to print from time to time neighborhood news as well as the news from individual churches, so that we can get the broader views of our progress. The missionary interests of the state will receive their share of attention, bringing the work of our Societies to the minds and hearts of our people.

It can be readily seen how useful to the state this department may be made if all the pastors assume their share of the responsibility. The Washington editor is not omniscient or omnipresent; he is dependent upon what he is told for his news. Do you know a good thing? "Tell it to me." This department can be made very useful to our people. Suggestions as to how it may be made more valuable will always be gladly received.

This department is one of the plans of The Pacific to make it a thoroughly representative organ of the Pacific coast.

The price of the paper to new subscribers has been reduced to one dollar, and if a sufficient number of subscribers is obtained one dollar will become the permanent price of the paper to all. It is hoped that every pastor in the state will appoint an energetic person to secure subscriptions.

Seattle Ministers' Meeting.—The ministers enjoyed a very able and instructive address by Prof. E. O. Sisson of Washington University on "The Critical Age in Character Formation," January 13th. The Rev. E. D. Weage has recovered from an attack of tonsilitis, but Mr. Frost is still quarantined with diphtheria.

Hillyard.—Two persons were received into membership the first of the year, including the city attorney and editor of the Hillyard News and their wives. The Sunday-school increased from 64 at the beginning of December to 109 after Christmas. The pastor, Rev. J. Lincoln Ellis, comes to the state from Colorado.

Tacoma, Plymouth.—Ten pupils in the Sunday-school have not missed a session in four years. This with an enrollment of less than two hundred now and half that when the record began! If any Sunday-school can show as good a record or better we would be glad to hear from it. Plymouth Church and its pastor, Rev. Harry B. Hindley, are working against odds in cramped quarters, but, as recntly reported, work on a larger building will soon be under way, the excavation for the basement being already finished.

Colville.—On the first Sabbath morning of the new year eleven persons were received into membership; five on confession of faith and six by letter. At the annual business meeting the report showed a marked increase along all lines of church activity. An individual communion set has recently been purchased and used at the sacraments, which adds greatly to the satisfaction of the members. The treasurer gave a very encouraging report, showing, after all bills were paid, a surplus of $55. The Ladies' Aid Society has in its treasury about $200, and the Juniors have $25. The year has opened out as the most encouraging in the history of the church, and the pastor, Rev. G. H. Wilbur, looks forward to his third year with a very bright prospect.

A Laymen's Movement.—Monday, January 13th, at the call of a committee of the Congregational Ministers' Meeting, a meeting was held in Plymouth Church, Seattle, to plan for an organization of the laymen of the Seattle Congregational churches. Dr. Van Horn stated the purpose of the gathering, after which Drs. E. L. Smith and H. C. Mason spoke of the laymen's movements elsewhere and then the meeting was turned over to the laymen. The meeting began with 90 laymen and six ministers; later several came in from an other meeting, so that the gathering was thoroughly representative. After a score or so of laymen had expressed their views Hon. W. H. Lewis of Pilgrim Church was elected chairman of a committee of fifteen which is to report plans for a men's organization January 27th. A great deal of interest was manifested, and doubtless a strong organization will result.

Spokane, Westminster.—Westminster has just closed a remarkable year. For the first time in its history it reported at its annual meeting all current bills paid and there is a balance of $100 cash in the treasury, besides $400 in good subscriptions due. During the year many repairs were made and $1,800 were paid on the church and parsonage debt. Work has begun on a modern Sunday-school room which will be underneath the whole church, but with light as well as commodious rooms. After this room is completed work will commence on remodelling the auditorium at an expense of $10,000. The money for the Sunday-school room is raised, so that the bills can be paid each week. The church is packed every Sunday morning and evening. On January 5th sixty persons, all but five adults, were added to the membership, seventeen by confession. There has been a great movement among the men toward the church, and there are now about as many men as women in the congregation. Many remarkable decisions were made as the pastor, Rev. Dr. Edwin L. House, met the men at their places of business. Twenty of the prominent business men and their families were among the new members January 5th. Westminster plans to branch out and has plans developed for the support of a foreign missionary; there is also a movement on foot to swarm. A church may be organized in one of the best residential neighborhoods of Spokane with about thirty-five of Westminster's best families as a nucleus. Dr. House, with his abounding energy, has become a great force in the city and with the other pastors is planning an aggressive and comprehensive campaign for Congregationalism in Spokane, where we already have seven churches and several in the suburbs.

LARGELY ATTENDED EVANGELISTIC MEETINGS AT SUNNYSIDE, WASHINGTON.

A three-weeks' series of meetings, conducted by Rev. C. F. Clapp, our Home Missionary Evangelist, closed December 1st. The attendance, some nights, ran over five hundred, notwithstanding the fact that none

of the churches were willing to unite with us, except those forming the Federated Church, of which we are a part. The meetings were interrupted by a county Sunday-school convention, which met at Sunnyside for two days' session and by a special meeting for the Odd Fellows, held in the Federated church building, on the last day of the campaign. Mr. Clapp made his influence felt among us, as shown by a deeper spiritual life on the part of many, and thus far twenty-one persons have been received into the churches of the Federation as a result of his work. Twelve of these united with our Congregational Church last Sunday, all on profession of faith.

A very sad accident occurred here December 21st. Howard Thompson, a very promising young man, who was in the junior class of our high school, fell through the ice on a deep pond while skating and was drowned. He was a member of the Congregational Church, and his loss is deeply felt among us.

At our last municipal election the ticket of the Good Citizens' League was elected, thus insuring the exclusion of the saloon from Sunnyside, for some years to come, at least.

AT WORK FOR THE PACIFIC.

We were delighted last week to receive a letter from the Rev. Dr. W. C. Day, pastor at Sonoma, with an enclosure of ten dollars and ten new names for the subscription list of The Pacific. This was followed in a few days with two more names from him.

About the same time came a letter from Mr. John P. Fisk, a leading layman in the church at Redlands, enrolling six new names with the statement that more would follow in a few days. Last Saturday the Redlands list of new names was increased to fifteen. But our banner list up to date is from the Green Street Church of San Francisco—seventeen, all secured by a special effort last Sunday, followed up on Monday. This is not the only way in which that little church, under its consecrated leadership, is foremost.

It is worthy of note that the first pastor to send in a list of new names was the Rev. E. Hoskins of Guerneville, who more than doubled the list in his church at once.

Our largest list of new names from Washington has come from the Rev. Dr. Kantner of the Edgewater Church, Seattle.

We have received from several churches and individuals one or two names each, with the statement that the work had been inaugurated and would be pushed. We have the word of the pastor of the First Church of Oakland that not less than 125 new names will be secured in that church.

It may be of interest to our readers to know what method Mr. Fisk of Redlands took to secure the new names in Redlands. He sent a letter to the membership from which we quote a paragraph or two:

"I write to ask if you will not permit me to send in your name as a subscriber for The Pacific, which is now offered to new subscribers at **one-half price,** namely, $1 per year.

"This paper is the oldest paper on the Pacific coast, and has always stood for righteousness and justice to all men. It is well edited, and not only gives the religious news of the coast and deals vigorously and ably with the civic, social and moral problems of the Pacific coast, but also gives a broad outlook over the world.

"It has a young people's department and is an excellent family paper. The paper is published weekly, and the price is very low, and your help is needed to sustain it; it is the official organ of our churches. It seems to me to be the duty and privilege of the members of our church to sustain this paper."

We do not know what course Dr. Day pursued to get the new names in Sonoma. But inasmuch as Dr. Day served many years in the ministry of the Church of the United Brethren in Christ, in which church it has always been the custom for the pastors to get out after subscribers for the church paper, we surmise that he put into practice in Sonoma Congregational circles that very successful United Brethren custom.

How were the names secured in the Green Street Church, San Francisco? We have not been informed; but venture an opinion: A pastor and his helpmeet, believing thoroughly in the paper and its high value as the servant of the churches, spoke out of their hearts concerning it, and a people bound to them by the strong cords which a most loving and tender ministry have woven there, heard their voices and gave response thereto. Long ago was it written of the good shepherd: "He goeth before them, and the sheep follow him, for they know his voice."

Just at this point in our writing the postman brings a letter from Mr. W. L. Sales, one of our interested laymen at Petaluma, from which we quote: "This makes three new subscribers for your valuable paper that we have secured since the dollar rate came into existence, and with very little effort. We are certain that if the reduced rate were more extensively advertised you could easily secure many more subscribers."

We notice from calendars and bulletins sent us that many pastors have mentioned the paper therein; others we know have spoken of it in the pulpit and at prayer meetings. But, will our friends permit us the remark that this is not sufficient? We well know from experience that the necessary number of subscribers will not be secured unless the matter is kept **constantly** before the people for some time.

A Reminder to the Churches.

The fiscal year of the Congregational Sunday School and Publishing Society closes February 29. If any churches have neglected to take or forward their offerings for this year, may this be the needed reminder. The national receipts for the first eight months of the fiscal year were $3,692 above those for the corresponding term last year. Owing to calls from the rapidly developing new country, owing also to the withdrawal of railway passes and special permit privileges, the expenditures for this period have exceeded those of a year ago for the same period $8,740. The society, therefore, approaches the end of its year with emphatic need that all our churches bear a part.

Northern California has improved over last year, of course—it was the year of disaster—and has improved, also, upon two years ago; but our gifts are only 5 cents per member of church and Sunday-school. The State Association has repeatedly recommended that we give 10 cents per member.

Any gifts sent to E. J. Singer or Miles B. Fisher, Barker Block, Berkeley, will receive prompt acknowledgement in the name of the society.

WOMAN'S MISSIONARY UNION OF NORTHERN CALIFORNIA.

The first quarterly meeting of the Woman's Home Missionary Union of California for 1908, as guests of the North Berkeley church on January 15th, was marked by sunshine without and cheer within. For the first time in six years was the former true; while the shadow hanging over the union by the serious illness of our loved Corresponding Secretary, Mrs. E. S. Williams, has lifted a trifle, and she was able to be with us in spirit,—and by a characteristic message of love to which we responded by telegram, and, we believe in a special blessing of comfort and peace in response to our opening prayer, led by Mrs. Perkins.

In this way we unitedly made our answer to the questions of our President, "What can we do for others?" and "How best can it be done?"

From His experience with the woman of Samaria, she suggested as Christ's way, to be **ready** at all times and to despise no opportunity.

An opportunity which has not been referred to much of late, is that of our Home Mission boxes. The new superintendent of our C. H. M. S. sees many an opening where, by this means, we may "introduce happiness to our neighbors." Our President, Mrs. Lucas, brought happiness to Mrs. Williams and to our Secretary of Literature, by getting the annual reports ready for distribution at this meeting. Mrs. Williams greatly desired to again perform this labor of love, and only gave up the hope of doing so a few days ago. It would have worried her and increased her pain to know that they were not ready as usual.

Our auxiliaries, so far as reported, have not been idle since we last met. All have had regular meetings and some have undertaken special work. Barrels and boxes of "happiness" have been sent out to our new wards, the California Indians.

One has a "study club," which meets in advance of the monthly missionary meeting, for the purpose of preparation for the meeting. Wonderful, isn't it that they report "increased attendance?"

Another society increases interest by securing speakers who have been engaged in the work; while another is making a special study of the work being done right about them.

Green street, San Francisco, is still setting us a worthy example, and First Church Auxiliary celebrates its reorganization by sending five boxes of Christmas gifts to our Indian wards.

Our Secretary of Literature, Mrs. O'Brien, is now prepared with Thanksgiving programs for those who wish them, and urges the auxiliaries to all have clubs of at least ten subscribers to Congregational Work One dollar insures ten copies per month, for ten months —vacation months omitted—being sent each to a separate address. Order from the Congregational House No. 14 Beacon street, Boston, Mass. You will find in them useful programs and information.

Mrs. Walz, who represented our Northern California Union at the meeting of the Federated Unions at Cleveland in October, reports the Massachusetts and Rhode Island combined Union as leading in gifts and in intelligence concerning all forms of missionary work in our country. Our California work among Orientals calls forth almost universal interest.

They recommend two books as successful in rousing practical interest among old and young, viz., "Aliens or Americans?" and "Incoming Millions," to which a third may be added—"Citizens of Tomorrow," which was reviewed by Mrs. Professor Castor at our January meeting.

The question before the Federated Unions was "How can we raise more money?" and from varied experiences the answer sent out is, "Aim for a larger amount." Rarely does one quite reach the sum aimed for, they said, but raising the aim by a few hundreds increases the gifts by a similar amount. Let's try it, Our Treasurer's report for the first quarter fell short of one-fourth of what we raised last year, so it is a good time to begin.

Here is a "way"—our "special" for this year—and how to do it: The name of Ceres is familiar to our Union. There, some five years ago, two friends, strangers on our coast, Rev. Charles A. Dickenson, formerly of Berkeley Temple, Boston, and Rev. Clinton Douglass, pre-empted some of the ground of our rich San Joaquin valley for Christ, by inducing Eastern friends to locate there and plant a Congregational church. Thirty or more came with the pastor from Nebraska and Iowa. In three years the membership of the church was sixty-eight. Work was begun in a temporary building. A year ago one of Superintendent Harrison's last efforts was to secure them a permanent one. The two friends and the superintendent have been called up higher, but the work goes on. On January 5th, Rev. Dennis Goodsell acting as pastor, the church moved into its unfinished home. Who will help to continue the work of finishing and furnishing the interior? A thickly settled country of which Ceres will always be the center insures supporters, and the quality of the membership will insure any aid received from the C. B. S. through our Union being some time passed on to other needy fields.

At the annual meeting of our Home Mission Societies at Cleveland, some one said, "What we need is an army of small givers." "Mony a mickle makes a muckle" is an old way of saying that twenty nickels make a dollar. How many dollars will be raised in our auxiliaries this year by those who have felt restrained by the fact that they could not give much? Let them combine their small gifts and "introduce happiness" to Ceres church now. "They who give promptly give twice," you know.

An interesting and suggestive address by Miss Biggert, of which we can give no adequate report, on "Some Foreign Elements of Our Home Mission Work," closed the morning program. But her personal interest in our Pacific Coast Indians brought to her notice the sad condition of some of the Mission Indians of Southern California, whom the Government has removed farther and farther from San Bernardino. The Government school is now six miles away. But the old people refuse to go away from their dead. Being old and poor, and some of them blind, their condition is pitiful. One old chief, as poor as the rest, came to her with the question, "Have you anyone in your churches who will help our blind women?"

This is outside of our Northern California field; but will not the Indian Association devise some way of having them cared for as Government wards? Mr Rathbone extended the North Berkeley ladies' invitation to their hearty and generous lunch.

A pertinent question closing the review of the book "Citizens of Tomorrow," in the afternoon, was, "What are you women doing to prepare other children than your own for Christian citizenship?" As though to

answer, for some women at least, a group of little Chinese children had come to sing for us the same kindergarten prayers and songs which little ones of our "most favored nation" are taught. When our Central Mission house in San Francisco is built we, too, must have a kindergarten for the little "native sons and daughters" of our Congregational Chinese Church."

The welcome of the Union was extended to Rev. H. K. Booth, the new pastor of the church, and his brief address presented the other serious side of the question, "What are you women of the church doing to prepare the children of neglectful American parents for Christian citizenship? What parents fail to do, and the schools are not permitted to do, in the way of religious instruction, the church must do, or the American citizens of tomorrow will not be Christian.

The Master would say of our varied missionary work: "This ought ye to have done and not let the other undone." L. E. AGARD.

The Home.

"There's many a trouble would break like a bubble,
And into the waters of Lethe depart,
Did we not rehearse it,
And tenderly nurse it,
And give it a permanent place in our heart.

"There's many a sorrow would vanish tomorrow
Were we but to furnish the wings;
But sadly intruding
And quietly brooding,
It hatches all sorts of terrible things."

THE TRAINING OF CHILDREN.

By the Rev. Dr. G. Campbell Morgan, in London Chronicle.

New methods and new ideals concerning children have made men question the absolute accuracy of the Old Testament words in Proverbs 22:6: "Train up a child in the way he should go, and when he is old he will not depart from it." I, nevertheless, intend to treat it as an inspired statement, as a declaration of truth. The first thing I desire to say is that training involves an ideal. We are living in an age when even in the Christian church the ideals we have for our children are very low. Too often the aim for our boys is that they shall be educated, gain a position for themselves, and "get on in the world." Too often for our girls we have the ideal that they also shall be educated, refined, and accomplished, and presently, again to use a phrase which, if I could, I would cancel absolutely from the thinking of Christian parents, "get settled." These as ideals are anti-Christian and pagan. I am not undervaluing education. It is the duty of every man to give his children the best education possible. I am not undervaluing position. Let every lad be ambitious to be the best carpenter, the best doctor, the best lawyer in the whole district. Let our girls, in very deed and truth, be educated, cultured and refined; but if these constitute the ultimate, then in what are we removed from pagans?

What, then, should be our ideal? That the child should realize Jesus Christ's estimate of greatness. A man is great if his character is what it ought to be. In the manifesto of the King not a single blessing is pronounced upon having, nor upon doing. All the blessings are upon being. The true ideal toward which we are to move in the training of our children must be the realization of the character upon which Jesus Christ has set the sevenfold chaplet of his benediction. That the boy may be a godly man, that the girl may be one of the King's daughters, is the supreme matter. To neglect that as the ultimate, to lose sight of that as the goal, is to ruin our children by a false love. Next, the training of a child involves personal discipline. You will make your boy what you are, and not what you tell him to be. You cannot expect your boy to be a Christian athlete if you are weak and anaemic in your Christianity. If you neglect prayer, and if the family altar is a thing you can lightly lay aside, your boy will not be likely to erect it in his own home. If I am to train my child, I must see the goal towards which I desire him to press, but I must go that way, too.

Then, again, training involves a recognition of certain facts about the child. First of all, account for it as you will—I care very little about the philosophy, but I care a great deal about the fact—there is enough iniquity in the heart of every child to effect the ruin of the race if it works itself out. I remember this also, that there is not a child born that is not born to the inheritance of the grace of God, and that is far mightier than the forces which are against them. So I have these two things to remember in the training of every child, first of all, the capacity of evil, but beneath it, deeper than it, truer than it, is the capacity for good, and at the disposal of the child for the realization of the good as against the evil, is all the grace of God.

I suppose it is necessary in these days that we should teach children in crowds. Would to God we could escape from it. Every child is a lonely personality, a special individuality. When God made you, he broke the mold, for no two men are alike. You cannot find in any one home two children alike. Train up your family of two, or three, or four, or five, on exactly the same lines, and you may hit the goal in the case of one and miss it in all the rest. No, you must specialize. Every child demands special consideration. We have suffered in every way, socially, politically, and most certainly religiously, by the habit of imagining that we can deal with children in crowds, and treat them all the same way. It cannot be done. For the teaching of certain things which they must know, it is necessary; but when you are going to train a child it is a matter of education rather than instruction. There is all the difference in the world between instructing and educating. To instruct is to build up; to educate is to draw out.

Training must be twofold. It must, first of all, be positive. The children must be taught that they belong to Christ, and led to the point of recognizing this fact and yielding themselves thereto. In the second place, the children must be taught that sin is their enemy, and therefore God's enemy, and it is therefore to be fought perpetually. Our first business is to bring the child into a recognition of its actual relationship to Christ, and a personal yielding thereto. Let it be done easily and naturally. Do not be anxious that your child should pass through any volcanic experience, but as soon as possible the little one should be able to say, "Yes, I love Jesus, and I will be his." It should be as simple as the kiss of the morning upon the brow of the hill, as the distilling of moisture in the dew.

Now we must notice that it is only upon the fulfillment of the conditions enunciated that we may have any right to expect a fulfillment of the promise made. We have no business to expect that our child will fulfill the true purpose of life if we neglect the training of the early days. It may be asserted that the untrained must go wrong. Not necessarily. You may neglect your child, and some godly Sabbath-school teacher may do the work you have neglected. Or it may be said that the wrongly trained must go wrong. Not necessarily. It is not always so. There are children wrongly trained at home who yet at last have found life and its great fulfillment. People sometimes who have been very careless about training their children in godliness, who thought of all things except the supremely needful things, when their children are taken from them, speak of the hope that they will meet them when they cross the border line. Yes, perchance, but your child, if you fed, clothed and educated it, and neglected its relation to God, will be more eager to meet the Sabbath-school teacher who led it to God than to meet you. Spiritual relationships are the final relationships.

With such an ideal, and such a training, and such a promise, the only fear we need have about our children is fear concerning ourselves. It is true that there have been great failures. Why? Children from Christian homes sometimes turn out ill because of the laxity which imagines that a child's happiness consists in self-pleasing, and in having its own will. There is all the difference between letting a child have its own will and training it in its own way. To train a child in its own way crosses the will sometimes. This, however, must never be done with passion. Passion burns to destruction. Reason fires to construction.

Or, it may be, on the other hand, that there is the sternness which forgets the needs of young life. There is the method of the moral policeman. When it is adopted, the boy crosses the threshold and with a sigh of abandonment plunges into every excess of evil.

Said a man to me some years ago: "How is it I have lost my children?" I replied: "I do not see that you have lost your children. They are sitting round your board, most of them, and they respect you." "Oh, yes," he said, "but there is not a boy round my board who trusts me." Then I said to him, more for the instruction of my heart than with the idea that I could help him: "What do you mean?" "Why," he replied, "there is not one of them who makes a confidant of me." I looked the man in the face and said: "Did you ever play marbles with them when they were little?" At once he replied: "Oh, certainly not." And I said: "That is why you lost them."

We do not lose our children when they are seventeen. We lose them when they are seven. You are a good man, and a hard man, and your children know it. They respect you, but they do not trust you, and you lose them. There may be a laxity that is too gentle, a love that is anaemic; but there may be too much iron in your blood, too much earnestness.

How shall we find the happy medium? Be very much and very constantly in comradeship with Christ. If we are going to be so severe as to be true, and so tender as to hold, we must know Christ, the Man who could look right into the soul of a Pharisee and scorch it with his look; and into the eye of a little child and make the child want to come and play with him. We must be much with Christ if we are to be with children. If you do not know Christ, keep your hands off the bairns.

Young People.

ANECDOTE OF ROBERT E. LEE.

Despite the fact that in our great Civil War Gen. Robert E. Lee made the great mistake of fighting on the wrong side, he was a man of matchless integrity, noble impulses and overmastering magnanimity. Evidence of all this is had in many incidents of his life and conduct, one of which is given as follows:

Early in the war, before Lee had risen to the eminence he afterward acquired, he was severely criticised by Gen. Whiting, a man who stood at the head of his class at West Point, and who was considered by all the Confederates a very bright man. One day President Davis called Lee to him for consultation regarding an officer for an important command.

"What do you think of Whiting?" asked Davis.

Lee at once said Whiting was one of the ablest men in the army, and well fitted for the post.

An officer who heard the conversation drew the general aside and said: "Don't you know what unkind things Whiting has been saying about you?"

Lee replied: "I understood that the president desired to know my opinion of Whiting, not Whiting's opinion of me."—Ex.

A NOBLE BOY.

A certain boy matriculated in one of the universities of the South. He was poorly clad. When this boy paid his board, tuition and the price of second-hand books, he had just $5 left. At the end of the fourth year he took the "A. B."degree, and the next year the "A. M." degree. His poor, old widowed mother sold one of the plow-horses to pay him through the fifth year. But at the end of that year he sat among the graduates—dressed in plain brown linen coat and pants, and no vest. But he was the honor graduate and at the head of the class. When a beautiful gold medal was handed to him, he stepped from the rostrum and walked straight to the back of the room, where, right by the door, sat a homely old woman in black, and tied the blue ribbon with the great glittering medal around her neck. She buried her wrinkled face in her old drawn hands and wept like a child. It seemed the applause would never die away. And now he is corporation counsel at $6,000 a year, his mother sits happily in the gloamings of a beyond, and the picture of her noble son hangs on the walls of his alma mater.

The little four-year-old daughter of a minister was in attendance upon a wedding which occurred at the parsonage. Her father asked the contracting parties if they would "Love, cherish and defend one another," and pronounced them husband and wife. Three days afterward, in discussing the event with her father, the latter asked, "Katherine, what is a wedding?" To which she gave reply: "Well, papa, it's where a man and woman stand up and promise to love cherries and be friends; then they are married." The same little girl takes her place in the daily devotion, reading her verse from the Bible in order. She read from Isaiah, "Who art thou that fearest continually every day because of the fury of the oppressor?" That word "oppressor" was a new one to her, but she went at it in this fashion: "Who art thou that fearest continually the fury of the professor?"

TEMPERANCE ASSEMBLY.

Christian Science Hall, Sacramento and Scott Streets, San Francisco, California, March 17-19, 1908.

Announcement:—

We take pleasure in announcing the Temperance Assembly which is to be held in San Francisco, March 17-19, 1908.

Judge Samuel R. Artman of Lebanon, Indiana, who rendered the now famous court decision concerning Civil Law and Government and the Liquor Traffic, will be the guest of honor and the chief speaker in the Assembly. Following the Assembly in San Francisco Judge Artman will fill twelve convention engagements in other cities of central California.

The end sought by the Assembly is that it shall be a VOICE to California, an APPEAL for nobler citizenship. It will have upon its programs and in its councils jurists, editors, educators, clergymen, labor leaders, merchants, manufacturers, politicians, and others. The subject is worthy of and demands the best statesmanship of the hour.

The liquor traffic is now under the indictment that it is commercially a bad investment for society and a violator of the fundamental principle of civil law and government. The case is having and is to have a frank and just hearing in the great court of the people —the court of last resort.

Permit us to give you briefly the larger analysis of the subject:—

a, Our leading statisticians show in cold fingers that the revenues derived from the liquor traffic are far less in amount than the cost of pauperism and crime imposed by the traffic upon the Commonwealth.

b, Organized enterprise everywhere increasingly demands sobriety in all its operatives.

c, The public press is rapidly uniting for the great argument against commercial waste and civic negligence. Social sobriety is the theme and goal of the best in the editorial discussion.

d, Labor sees that it cannot ascend to the attainment of its best hopes with the burden upon it of the public drinking place.

e, The courts are interpreting anew the manual of civil law and life. They are declaring that the liquor traffic must cease under the law, for there are no rights apart from righteousness.

f, Temperance forces old and new are lining up in a new fellowship for industrial, commercial and civic defense against a common foe.

g, The liquor press freely announces the doom of its own cause. It proclaims the tardiness, indifference, division and selfishness of the allies in the traffic.

h, Sobriety now has control of half the territory of the United States to the irreparable trade loss of the liquor traffic.

i, There is a marked shrinkage in the gross income of the trade. The cost of defense is increasingly great. Under the remorseless reign of the common laws of trade capital has begun to shift into other forms of investment.

j, At last the liquor men are pleading for mercy. Among themselves and before the public they plead for the moral improvement of the saloon. They plead that they themselves are necessary benefactors and supporters of the state and the school.

k, A mighty movement of the national conscience is demanding the suppression of the saloon and a new commercial thrift with social purity.

THE ASSEMBLY will VOICE to California the message of facts and the just appeal to conscience from the truth and testimony therein.

To all who seek the higher good of California we extend the invitation to attend the ASSEMBLY and participate freely in all its councils, its conferences and its popular meetings.

Yours in behalf of the noblest citizenship,

HENRY J. McCOY, President.
A. C. BANE, Vice-President.
H. H. BELL, Vice-President.
A. S. JOHNSON, Treasurer.
LOUIS J. SAWYER, Secretary.
HUGH W. GILCHRIST, Chairman Presidential Committee.

RIGHT ECONOMY.

There is a noble economy of the deepest life. There is a watchful reserve which keeps guard over the powers of profound anxiety and devoted work, and refuses to give them away to any first applicant who comes and asks. Wealth rolls up to the door and says, "Give me your great anxiety;" and you look up and answer, "No, not for you; here is a little half-indifferent desire which is all that you deserve." Popularity comes and says, "Work with all your might for me;" and you reply, "No; you are not of consequence enough for that. Here is a small fragment of energy which you may have, if you want it; but that is all." Even Knowledge comes and says, "Give your whole soul to me;" and you must answer once more, "No; great, good, beautiful as you are, you are not worthy of a man's whole soul. There is something in a man so sacred and so precious that he must keep it in reserve till something even greater than the desire of knowledge demands it." But then at last comes One far more majestic than them all—God comes with His supreme demand for goodness and for character and then you open the doors of your whole nature and bid your holiest and profoundest devotion to come trooping forth. Now you rejoice that you kept something which you would not give to any lesser lord. Now here is the deep in life which can call to the deep in you and find its answer.—Phillips Brooks.

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